

MEDITATION-IN-RELATION

I - BY WAY OF INTRODUCTION

I began exploring interpersonal meditation after exposure to both Zen (through Suzuki Roshi) and Gestalt therapy (through Fritz Perls) in 1965. The principal stimulus was my own interest in sustaining meditation after sitting, and my difficulty doing so. I first created exercises for myself that I practiced with the collaboration of interested friends, until I began sharing these with others on occasion of a program which took place in Santiago de Chile in 1967, and which the Esalen catalog announced as Esalen-in-Chile.

I later had occasion to explore the matter further in the groups that I conducted during my Esalen days, in the late sixties, and for the first time conducted a workshop exclusively dedicated to illustrating the domain at the invitation of Michael Murphy and sponsorship of Esalen at the Westerback Ranch, in Pomona. Soon after that I presented a workshop at Nyingma Institute (in Berkeley) in which I for the first time systematically demonstrated the interpersonal extensions of the kinds of meditation contemplated in my early fourfold model.

Interpersonal meditation (or meditation-in-relation) became part of my activity at the SAT Institute program in Berkeley during the early seventies, and from here someone exported it to Rajneesh's Poona ashram, where it became -- as one of Rajneesh's old sanyasis once told me -- the ashram's "daily bread." I suppose this was one reason why -- I later read with surprise -- Rajneesh acknowledged me as one of his Western influences (along with Gurdjieff and Carl Rogers).

Some twenty years after the Berkeley SAT program there arose a condensed version of the same (SAT-in-Spain) in which once more interpersonal meditation (or "intersubjective meditation") became part of a systematic program -- as a bridge between traditional meditation and meditation-inspired therapeutic exercises -- as I illustrate in this chapter and the next.

Though I have used interpersonal meditation regularly as part of one or another mosaic of approaches in working with groups, only once have I conducted an event with this exclusive focus - - on one of the sessions of the Symposium of Man that took place in Toledo in 1991. What follows is a transcript of that meeting.

II- A DEMONSTRATION WORKSHOP OF MEDITATION-IN-RELATION

I will be guiding you through a series of meditations that will be carried out in pairs; in each case I will ask you to move your chairs or cushions to where you sit face-to-face with another person.

I propose that you take advantage of the providential opportunities of such a large group as we have and look for a person that you do not know and feel you would like to know. The following exercises constitute ways of being silently in the presence of another; meditating, or of meditating with another person in the foreground of one's consciousness horizon, so to speak.

I will only say by way of introduction that the subject has interested me very much and has little by little become one of my specialties. I began to explore interpersonal meditation in Esalen while I walked there during the late sixties and when I practically began to work there when Perls went to Canada and I remained as one of the three resident Gestaltists there. In addition to leading purely Gestalt workshops, I introduced then a workshop model that consisted, aside from Gestalt sessions in the evenings, and a morning diet of meditation, afternoons during which we explored something mid-way between meditation and communication -- an exploration of being with the other in a meditative state whether in silent intersubjectivity or in verbal interaction. While meditating we search for our own center, but in a very simplified situation, so that later maintaining a stabilized consciousness in the tumult of life is hard work.

It is an aspiration in all the traditions -- that all should become meditation, that each moment should be one of meditative consciousness, but that great ambition is very difficult to achieve. One really needs years and years of meditation practice to be able to maintain the meditative state in inter-personal life.

It is much easier to maintain the meditative state in everyday life in silence and for this reason different traditions use crafts as an occasion of cultivating inner silence. Thus, in the Middle East rugs are wove and copper worked on; in Christian communities, carpentry; in Gurdjieff groups anything from cooking to building is the occasion of self-awareness and self-remembering. In such situations it is rather simple to resist being devoured by the automatism of attachment and aversion and to keep one's attention on one's inner work. Yet when we turn to work in the inter-personal situation we are swallowed up by our conditioning: our fear, our narcissism, and so on.

We always have a particular weakness that we need to disengage from and we may potentially "meditate away," as may be observable in the course of the exercises that we will do. Each might be described as a way to decondition oneself from our automatic and obsolete programs while rooting oneself in a calm clarity. The intent of doing such a thing may be felt as somewhat taboo, and you may feel as if it were against the norm to be completely natural. At the time when we were growing up the external world kept saying to us, through the mouths of parents or other family members: "Put your attention here!" "Pay attention to me!" "Look! Listen to me!" It is as if we had been taken out of ourselves, we had lost our original spontaneous concentration.

We have to recapture the ability to be with ourselves while being with other people. That is, learn how not to be compulsively attending to the external and also being able to be with ourselves without being compulsively attentive to ourselves. So, this then, will generally be our subject. There are many ways to do it. As many ways as there are ways of individual meditation and some of them are more specifically relational. I will invite you to experiment with the interpersonal extension of traditional forms, and also others if time allows, with something that may be regarded a specifically interpersonal form of meditation -- which could be said to mainly take advantage of the unique element that exists in relationship. Let's see how much we manage to do.

In principle, my intention is to alternate between short meditation sessions and to listening to one or more people, not so much because I might comment on what is said, but so that everyone may hear from others and go away taking along not only his or her experience and my instructions but some further idea of the experiential possibilities of what we attempt.

I want to begin with an interpersonal extension of the meditation formula that is closest to the world of contemporary therapy -- particularly in the case of the therapy most represented here, for if I am not mistaken, many people here are gestaltists. Gestalt has involved something like a re-discovery of Vipassana.

Vipassana is a sophisticated practice of mindfulness being specially stressed in Buddhism and Northern Sufism; and it is not different from being attentive to the here and now, and this is what Fritz Perls introduced without knowing that he was re-discovering an ancient formula. Yet while it is true that Gestalt is something of an interpersonal Vipassana, it lacks the emphasis on non-attachment and also the orientation toward metaphysical insight. Also little time is given to the silent interpersonal here and now in a Gestalt session. I believe, that after trying it, if only for some ten minutes, you will leave with a greater sense of how much it involves, how much density and subtlety this experience can entail.

So I will begin now, and I want to ask you to look for a person with whom to make this first silent exploration. Go ahead and move your chairs to fill up the space of the room and I will continue speaking once everyone is situated. Those who do not have chairs can stand or sit on the floor.

I will ask you then to face each other, and for those of you who have chairs not to lean on the back. It is better to sit on the front edge of the chair rather than against the back, for this will permit such alignment of the spinal column that it may by its very straightness support itself without effort.

Go ahead and close your eyes now, and make contact with your body and with your breath. It will be a good point of departure to be present, relaxed, without trying to do anything special.

Allow yourselves, if possible, to let go of tensions; relaxing the face, especially the tongue (with which we continue to converse while we think), and the shoulders; and allow your body weight to fall toward the center of gravity in the abdomen, allowing yourselves to be anchored in the

abdomen. And we are going to use the breath to help the memory, as an element which reminds us with each exhalation to make an observation about how we experience this moment. With each breath we will ask ourselves -- "What do I feel?" or "What is this?" or "What is here?".

And I will ask that you put your attention specifically in your solar plexus, in the upper abdomen, feeling the breath there, feeling the rise and fall at that point of each respiratory movement; as if that point were an antenna, as if that region were a receiver of the experience of that moment. So then, it is a question about the here and now, a question of "How do I feel?," "What do I experience?" From there. As if there were located here the mirror of this instant, of all that occurs in your body, in your mind.

Is there perhaps a feeling that stands out? Think if there is some word that could be appropriate to your present state. Is it "peace" or "irritation," "jealousy," "vague malaise," "alarm" or "excitation"?

When you open your eyes I will ask you to look at your partner's solar plexus; not at his face.

Go ahead allowing your eyes to open, continuing to mind your breath and your ongoing experience. Seek to adopt an attitude of impartial observation and equanimity, without trying to make the experience different from what it is, simply observe. Whether pleasant or unpleasant, don't interfere with whatever is there. Be curious, rather, investigating the truth of whatever is.

As you continue to observe the feeling of each moment, pay attention to what in your experience of this moment is evoked by the person that you have before you. Even though you are only looking at a circumscribed part of the other person's body and not at the face -- which is the part that communicates more of the other's state. It may be that there is already some feeling, some emotional state of pleasure or pain, of affinity or of rejection, or both, something that you like or something that you don't like about the other. Allow yourself to feel it and look at it impartially.

And very slowly begin raising your gaze toward the face of the person in front of you, giving yourself permission to see and feel whatever is there, to approve or disapprove, to like or dislike, to feel affinity or rejection, to feel altruistic compassion or the most egotistical feelings. And to the extent that you continue to observe your here and now with each breath without interfering, without losing freedom, without manipulating your own experience, without wanting to fool yourself about what happens, allow yourself to be seen by the other.

Imagine that the other can see the interior of your mind, and explore how far you can allow your own freedom of experience under the gaze of the other. To what extent you can invite the awareness of the other into what happens, including your thoughts?

Intensify now the painful aspect of your experience of the moment. Even if you are feeling well and this moment is predominantly pleasant, perhaps there is a drop of pain, a drop of disconformity, perhaps you are bothered a little by the noise, perhaps your shoe bothers you, perhaps you dislike your partner's nose, perhaps there is a residue of pain from something that

occurred in recent days, or perhaps the chronic pain from your past is also present. Intensify your attention to the painful aspect of the moment, under the gaze of the other.

And we will conclude at this point the meditation, and we will allow three minutes for taking leave of your partners and so that you can share whatever you feel like sharing. You may want to continue in silence, and you may prefer to say good-bye with only a gesture; but perhaps you feel moved to say something of what happened for you, how you experienced each other, or to ask something. But we limit the exchange to three minutes, and I ask that when I give you the signal you conclude the conversation so we can move on to a group-sharing situation.

How was this? What kinds of things happened? Who felt that during the sitting some worthwhile work was accomplished? The great majority. I am very pleased. It seems that many were able to improve their internal state.

For whom was the experience most profound or most intense during the period with the eyes open? More than half of the people, perhaps even three quarters of the group. That confirms something which I have found myself observing over and over: even though there may be some difficulty in extending a meditation to include the other, there is also a very specific benefit to it; in some way that extension facilitates the meditation. It is as if after one leaves behind the everyday social attitude the other became a stimulus. The other is no longer an impediment, then, but a source of "contagion", for a giving and receiving of attention takes place and a sort of mental transfusion.

Who sensed some of such transfusion, contagion or silent communication? More than half of the people.

Was this mental transfusion surprising or dramatic for anyone?

Would you please come to the microphone and share something about it?

"The first thing that happened when I opened my eyes was that my state changed totally. I didn't feel my breathing, and the palpitations that I felt when I was alone I no longer felt as me. Then I became aware that I was not making any effort. Later when you told us to look at the other's face, there was a very emotional moment and also a feeling of relaxing, resting; a very intense sensation, but the strongest sensation that I felt was of relaxing and that the other was well; everything was fine, without effort."

CN - Wonderful! That is an objective of meditation, that state of non-effort. It may take long to stabilize such an achievement, for it usually comes after years of struggling not to struggle.

Would somebody else like to share something? Statements that reflect meditation experience are gifts to all.

I was with a friend of mine that comes from my own city, so when Claudio said we should allow ourselves to be seen by the other I realized that I would have difficulty in doing that. With a

stranger it would have been much easier. I felt shy that the other could see my desires, and an unknown person wouldn't have such judgements."

CN - Yes, that happens when we travel. Travelling companions may become very intimate. And in large groups sometimes participants can lend each other this service more easily, for unknown people can be an occasion of more discovery than those who are part of our life, and before whom we may have certain things to hide.

I would like to know: who had a clear awareness of having secret thoughts? Thoughts that you would not want another to see? Who is ready to confess having felt secretive during this experience? I see that very few. Or at least very few are telling.

How about people who discovered that they were able to become transparent? That they didn't have so much to hide as they might have anticipated? Sometimes one realizes that the need to put a boundary is unnecessary, that what at first seemed to be things that one would want to hide, yet it turned out there was nothing that could not be shared.

It happened in the moment of sharing my experience ..."

CN - Yes, many times that happens. It may be that during the silence there is hiding, but within a short while with some kind of retrospecting the mystery seems no longer important.

Well, let's leave this here and now turn to another experience. So another time of immersion of shared silence. Just look panoramically and seek a new person to sit with.

We will begin again with closed eyes, in a position of rest -- not only physical but psychological.

Let go of any intention, of doing anything in particular.

Just seek to be present to whatever spontaneously happens while you are there.

Let yourself be.

Seek inspiration in the sensations of physical relaxation for a deeper relaxation of the mind.

Since we will use the occasion of physical relaxation as a context to obtain a deeper relaxation of the mind for a while focus mainly on the body. Let go your face, relax your shoulders, relax your tongue -- which is so involved in subtler dialogue. The more the more one seeks to let go the body armour, the more one's subtler psychological armour may become apparent. It is not irrelevant to relax our hands or feet, our "terminals" -- and in this relaxation we are bound to feel more whole. It is not possible to properly feel our body without letting go of automatic tensions. Each person knows what tensions need to be relaxed, but normally there is much contraction in the respiratory area, the diaphragm contraction needs to be relaxed. Abdominal muscles need to be relaxed. If one lets go the belly it becomes easier to find one's center in a subtler sense than the merely physical.

Now when you open your eyes I will ask that you pay attention to continuing in this attitude of "not doing" while visual impressions come to you -- but you will not look at each others face yet. Begin by looking at your partner's belly. See if it is possible for you to remain in the same mental state of peaceful relaxation once you open your eyes. And while visual impressions come to your eyes don't let yourself be moved by habitual responses or putting on a special expression before the other. When you are before the other or before the world you are usually not relaxed, you are not in the attitude in which you fall asleep at night -- and yet I am asking you to approximate that restfulness of parasympathetic regeneration that precedes sleep, and pursue nothing. Just let your inner juices circulate and everything fall into place by itself. Let your mind reorganize itself by itself according to its inner wisdom and needs. We are seeking a state comparable to that of being in your mother's womb -- and yet with a window to the outer world -- a state of not needing to adapt to anything.

Begin to open your eyes now, still sustaining this regressive state, this state of no-effort or relaxation not only of the body but also of the feeling state and of the conceptual mind. A state of not having to think -- just as one lets oneself sink into sleep leaving all thoughts for tomorrow. There are no further tasks for today. And we do this while we are gazing at the belly of the person who is in front of you.

And in this state of mental silence let yourself very slowly gaze to the solar plexus and then the heart. Or rather what in the spiritual traditions is generally called the heart -- in the middle of the chest.

And let yourself be an idiot before the other. In ordinary life we have always to be intelligent, capable, and know how to cope with situations, how to handle them as they occur, be prepared -- and the experience of shared silence is not very familiar to us. Allowing oneself to just be there "like a fool" is something that belongs to the province of great intimacy.

Now raise your gaze to the neck of your companion continuing in that same attitude of being empty minded as an idiot might be.

Empty headed but with a fullness in the belly,
as you let the weight of your abdomen fall into your pelvis,
and as you continue with the task of not thinking and relaxing -- muscles and mind.

And now raise your gaze toward the mouth of your companion;
and further up, then to the nose.

You may have noticed that you need sustained attention in order to attain a state of inner quiet.

And you may use the breathing as a reminder.
Every time you let the breath go
you also let everything in your mind fall.

And I will ask you to relax your visual focus, so that instead of looking at a point in the face of your partner -- you look, rather, around the face.

Explore a panoramic way of looking, and you may notice that this way of seeing evokes a particular inner state.

It is an additional support for an attitude of non doing.

It is easier to shut up inwardly if you look, not at one point or another, as in the everyday way of looking at things, which is a utilitarian way of intending to seek something or do something -- but with a gaze lost in the infinite.

You can even imagine that you are at the center of a sphere, looking in every direction.

Persist a little longer in this attempt to simply be there lost in the infinite, without doing anything.

Just be present, without any further attempt than that of simple presence.

Also, attempting nothing in connection with the other.

Your inner silence will be contagious anyhow.

Becoming nothing is quite something that we have to offer one another.

So allow yourself to empty yourself while in a silent relationship.

Be aware of the gaze of the other without altering your own panoramic gaze. When we do nothing in front of another something may happen that we are not seeking, through the gaze.

Again, we will allow a very brief time for sharing the experience of one another.

I want to hear something of the experience, now.

This has been completely different from the previous one. There was much inner peace, and much more intensity, and I felt better.

I was able to let myself just be.

I had a feeling that something exploded inside and came out, they were feelings, and more energy in the air.

For me the sensation of emptiness and space.

It has been a sensation of great calm and sublime.

For me it has been curious that sharing the experience with another, just when she felt that I was very distracted I was keenly aware of every detail.

For me it had been an experience of being useless.

For me it happened with breathing, when I looked at the solar plexus of the other, it seemed like my own. I liked feeling that we were breathing at the same time. And it seemed that I relaxed more, as if the fact of being tuned made relaxation more intense.

I felt more the mouth and nose and I felt like smiling.

C- Sometimes when you are in purgatory you are not aware of your own smile. Those in purgatory, no matter how much they are separated from their goal, are smiling as well. Yet it may be another who is more aware of it.

I have experienced the smile in a different way because I felt a circulation of energy between us. I give it and receive it in a very fluid way, and when I closed my eyes, just before the sharing, I have clearly visualized the energy flow as if encompassed by a smile.

We'll leave this here.

Now I want to demonstrate to you another way of working, in which the emphasis lies in the simultaneous attention to different provinces of awareness. We will cultivate panoramic attention not only in respect to the gaze, but in a wider sense.

To begin, seek a partner for another time of shared silence.

Once more, we will begin with closed eyes;
the spine erect and yet at rest. In a state of being without effort
and attentive to what comes through your ears.

You are simultaneously attending to your body and your breath -- inseparable from your body at rest, and to the singing that is reaching us from next door.
When you open your eyes this time, sustain this attention of your body and of the singing, while at the same time visually aware of the person before you.
The task is to sustain a continuous counter-point of body, auditory and visual sensations in a state of deep rest.

Let everything happen by itself.
Allow the sounds to come and go.
Impressions come to your eyes and do their thing without your having to do anything about it.
More generally, let the world be as it is and proceed by itself.

Now that the chanting is softer, panoramically attend to all the sounds that may reach you from the environment;
perhaps a motor from the distance,
and within the singing, voices of women and of men.
And let the noises from one part or another from the room be part of what you hear.
Don't let your attention rest explicitly on something, nor let auditory or body awareness take away your attention from what you see.
Do not let the person before you become a blur,
but seek to get a clear image --
yet without distraction from the sensation from your feet or from your breath.
Concentrate specially in relaxing the lower half of your body -- your legs.

If you have achieved successfully the simultaneous awareness of seeing, sensing and listening, you may now consider the question of "Who is it that is looking?" "Who is it that is sensing?" "Who is it that is listening?"

Turn your awareness toward the center of yourself. Seek to be aware of your own awareness.

While in contact with the world, while you are listening and looking, you are at the same time inquiring "Who perceives?"

You seek an answer that perhaps cannot be put in words, but the inquiry brings about something.

This is an invitation to be in contact with the essential core of the mind. During the next silent time inquire into what is there, at the center.

Once more we will make room for a brief time of sharing and saying good-bye.

I would be interested in the harvest.

I have had a very beautiful experience. It's the first time that I have worked like this. When Claudio said, "Who is looking?" for the first time I felt that this was a state where there was nobody. And my partner felt the same. There was nobody that was looking. It was very moving. Something very new, very different.

I have had a very strong experience at the time of inquiring "Who looks?" A sensation of up and down, like a roller-coaster. There was a feeling of terror and pleasure, and not being able to do anything other than let myself go. It was a very strong experience, to let go and see me there.

I am still not very clear about it, as to who. I felt as if something opened and there was a space through which I wanted to watch, and as I was watching I ceased watching. It was like going very far in an instant, and seeing without seeing. And what I saw was very familiar, a space that I conceptually knew existed but never achieved, it was now tangible to me.

C- You knew that what existed?

That there could be a source, that the source can reach through us.

I have felt I was not doing anything at all, and I felt puzzled. And when I asked "Who," it was like something that I don't know, but with a sensation of going into pain. It scared me a little. As if it were another something inside me of which I had no image.

C- There circulates the myth that the experience of emptiness is the same for everybody, but to the extent that we empty ourselves what happens is what needs to happen, and it is different at each moment for each. For one it can be to experience his pain, and for another it can be a peak experience. And there isn't just one kind of samadhi, but perhaps thousands. Ib'n Arabi, great Spanish Sufi (whose house I tried to locate last year in Lorca, near Murcia, but found that no one

I asked (knew of his existence) says that spiritual experiences are unrepeatable. I think it is important to consider that. At any time you meet what that it is for you to meet, and while there is something universal about the experience of Spirit, there is also a particularity that is intrinsic to it.

Well, there is still time to explore another dimension, another aspect of meditation. Once more find a travelling companion.

Begin with eyes closed, without doing anything, in a disposition of complete rest.

Get in contact with the sensations of tiredness that you may be feeling at this point of the meeting -- for attention does involve energy expenditure; and to the extent that you feel tired, allow yourself to rest. Take advantage of the opportunity to rest as deeply as possible. Don't attempt anything but resting.

I will be guiding you through some work on intention. Let us entertain a friendly intention toward ourselves from which we wish to ourselves all the good things of this world and of the other.

I am proposing that you put your attention on an intention that is already there, for we all want happiness.

Just concentrate on this wish that is part of you: a wish for happiness.

In regard to the things of this world, and also in regard to the otherworldly sphere, let us wish for ourselves the supreme good. And while we wish for ourselves the good things of this impermanent life as well as the permanent good, let us inquire as to whether there is any objection to this within you, any reservation.

Sometimes people find easier to wish for small things, and don't find it so easy to wish for themselves complete happiness.

As you try wishing somebody ultimate good, you may find out that this meets a taboo, for instance.

So find out if there is any "but", any limit.

And then see whether you can go a bit beyond your current limit -- in an act of self-blessing.

Solidarity with yourself.

Feel that it is legitimate for you to wish yourself spiritual and worldly happiness.

And when you open your eyes, I will this time ask you that you continue doing the same as you look at each other face. That is to say, in the presence of the other you will continue to engage in this seemingly selfish act

of wishing for yourself all of the good things of this world and of the other;

you wish for yourself the worldly happiness and spiritual success:

success on your spiritual journey.

Aspire for success in your spiritual development.

Do open your eyes, if you have not, and as you continue involved in solidarity with yourself,

explore any objection that may arise, any hesitation or any embarrassment, as you wish for yourself good things in the presence of another.

And now do the same, while in addition you extend similar wishes toward your partner. The situation now is one of intending at the same time for yourself and for one another spiritual and material happiness. This is something equivalent to saying: "God bless us."

Once more, observe any interference, any objection that may arise in your mind in face of this attempt to bless one another.

Maybe it is not so easy, sometimes, to wish the supreme good to another. One may perhaps believe implicitly that in the spiritual as in the material world energy is not enough for everybody,

that if you are willing goodness for another you may deprive yourself or somebody else. Just watch any resistances to the benevolent intention, and when you find them, seek to work against the limit.

Explore going a bit beyond, and see what happens.

Explore how far you can go, making this the occasion of an exercise in blessing.

Knowing that every culture has known that this is within the human capacity, and seemingly may have consequences, let us take advantage of this opportunity to extend our "God bless us" intention to a wider horizon -- the horizon of this room. Beyond the partner with whom you are sitting, and while you continue to shower yourself and your partner with your benevolent intention, also extend this shower to all that are carrying on this same exercise within these walls, radiating this intention within the space of this room. The music that comes from the adjoint room, I think, will provide a good support for this aspiration.

If you feel that it's easy for you to radiate love within the limits of this room, you may take advantage of the vehicle of sound to go a little beyond, and include the imaginary presence of those with whom you may have something pending, some forgiving to do, some compassion to extend.

Once more observe your limit, and your objections. Maybe you feel it is not just to forgive -- and yet you may explore giving up the sense of injustice for a few seconds.

And now, with the support of this experience of benevolence toward yourself and toward the person you are sitting with, try to radiate even further, and include a greater horizon.

Let us be ambitious and seek to extend our intention to the horizon of the geographic spot in which we are, including the city of Toledo and all who happen to be in it, whom we don't know.

I would like to invite you to entertain, at least as a working hypothesis, that this group meditation will not be indifferent: that this providential group of seekers that have struggled so much in their lives maybe has the ability to bequeath the city of Toledo with an invisible gift. Let us give its inhabitants a few further minutes of our concentration, so that they too can know the blessed condition of an open heart, and they can know greater happiness; that they may be able to transcend their own childhood ambivalence and resentment, and come to love.

And now let us jump to infinity. Even though this may be too much -- sometimes the seemingly impossible can turn out a success in a moment of grace. Let us imagine that ours is only one of innumerable worlds, and that not only on Earth but in innumerable galaxies there exist conscient beings; and let our imagination radiate our benevolence for all beings in innumerable worlds in infinite space and in every directions. See whether your radiation touches something in the distance. Notice whether the invisible rays that emanate from your heart come to other beings. Maybe you will feel some kind of reciprocity, yourself target of distant blessings.

I will remain silent as we continue working on the expansion of our loving capacity towards all beings.